7: Joest--61 E-5 (no date) 1882 Formosan Aborigines
116, 264, 462, 574 Chin-hoan

If there is a guest in a Chinwan household, the women usually feed him; the woman tastes each bite herself first.

14: Tamai-- 97[9] J-2 (1896) 1896 Formosan Aborigines
116, 352, 721, 411, 574 Chin-hoan

Mr. Kurosaki writes in the Osaka-Asaki-Shinbun as follows: "When we arrived in Togasha we were completely drenched. The Tschinwans, according to their custom, built a fire in two places in their houses. The house in which we lived was very large. There was one bed in each of the four corners. In this house we also saw two baskets made of bamboo and filled with sugar cane, a wooden mortar, a pot which was placed on the floor, and several plates on a rack. Many braids of Chinese which had been killed hung from the walls. On one of the beds we saw three spears, three swords, and two rifles. A number of heads, bones, rifles, and hide of stags were suspended from the timber of the roof. Our host had two blankets which he very kindly offered to us.

14: Tamai--97[11] J-2 (1896) 1896 Formosan Aborigines
116, 562, 276, 283, 574 Chin-hoan

All the women and girls, and even very small children, [MC: in the village of Togasha] smoke a great deal... Our hostess talked to us for several hours, and all this time she was spinning hemp...

Our host and interpreter, Shiro, had obtained the hide of stags for us to sleep on, but we were so cold that it was impossible for us to sleep.

Our hostess asked us why two of the soldiers (sentries) were standing outside in the rain and cold instead of coming in to get warm. The Lieutenant told her that this was a Japanese custom.

Since we could not sleep... our hostess again entertained us by playing the flute.

14: Tamai--98 J-2 (1896) 1896 Formosan Aborigines
116, 574, 609 Chin-hoan

As a result of the expedition of Japanese to Maraisha the Tschinwans became very friendly toward the Japanese. From that time on they received the Japanese officials hospitably and always offered them Sake and food.

16: Müller--230 [12] U-3 (no date) 1910 Formosan Aborigines
116, 593, 574

It is because of their aversion to all domestic disharmony that the laws of hospitality are sacred to the aborigines. Thus the pursued may find refuge in the house of the pursuer and has nothing to fear until he leaves.

22: Wiedfeldt--26 F-5 (1913) 1914 Formosan Aborigines
116, 423, 614, 432, 574 Atayal

The arable land is the property of the clan. It protects the members in the undisturbed possession of the fields which he has planted. If one clan becomes much larger than another, for example, if it becomes much larger than one which has become reduced in numbers in fighting with the Japanese, the larger clan sometimes buys a piece of arable land from the small clan, paying it about 10 rokoschkaha [MC: clothing used as money] for a hillside plot of 12 hectares. The members of the clan fix the payment of this price by the families in the clan assembly, according to their funds. The families that settle on this hillside have to contribute more heavily. Also, the fines imposed upon the clan are collected in the assembly, as is also the price of the bride for a member whose family can not raise the money, but whom they wish to retain in the clan. Fines are paid to the head of the clan who is entitled to receive them. He organizes a feast with them, or hands the fines over to the family to whom they are due, and the family uses them for the same purpose.

22: Wiedfeldt--28 [7] F-5 (1913) 1914 Formosan Aborigines
116, 681, 574, 692 Atayal

The fine is considered something not good, and is therefore spent by the clan or the family that receives it for a clan feast, the schukun [MC: the ornamented clothing with which the fine was paid.] being exchanged for a pig or for sake. In many tribes, the clan chief keeps the fine and adds it to a fund out of which he occasionally pays fines.

24: Anonymous--91 [10] U-3 (no date) 1892 Formosan Aborigines
116, 273, 574

They are very fond of wine. This is made of rice which they chew and then place in a hollow bamboo cane for a few days so that it will ferment. If they have a visitor they go out of the house and both parties pay their respects to each other. The guest must first taste of the wine and then is led into the house.